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Among such stimuli we find of course objects and events. Any object or event connected with some other object or event to which we respond without its being present may now serve to arouse a response to that non-present object.² The same thing is true of the setting of an object or event. A time, place or object setting may serve as a substitute stimulus to induce a reaction to some adjustment stimulus-object which was at some previous time connected with that setting. Very instructive is the observation here that a thing may serve as a substitute stimulus for itself, as in the case of some object stimulating a recollection of some past experience with it.

Again persons constitute a large part of our memorial stimuli. This is true for several reasons; first, a large part of our behavior in general involves contacts with persons and in consequence the latter may substitute for each other as memorial stimuli. Moreover, because much of our memorial activity consists of informational reactions the stimuli thereto consist of language activities of persons. Besides the language reactions of other persons, one's own language responses are a potent source of memory behavior. Nor do the language acts exhaust the list of substitute stimuli, since our observation reveals numerous other of our reactions that serve in similar capacities.

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BOOK REVIEWS

Dodi Ve-Nechdi (Uncle and Nephew) the work of Berachya Hanakdan. Edited from MSS. at Munich and Oxford, with an English translation, introduction, etc.; also English translation from the Latin of Adelard of Bath's *Quæstiones Naturales*. HERMANN GOLLANCZ. Oxford University Press, 1920. Pp. xxii + 220.

Berachya Hanakdan—a Jewish scholar of the thirteenth century—was lost track of by the historians even though he seems to have played a prominent rôle in medieval literature. The Fox Fables were his only printed work before 1902, when Professor Gollancz edited and translated some of his manuscripts and entitled them *Ethical Treatises*. These treatises, though regarded by Gol-

² At this point we find in the actual operation of psychological facts a justification of Dewey's contention that knowledge involves a continuity of objects and events. Cf. Dewey's "Realism without Monism or Dualism," this JOURNAL, XIX, pp. 309, 351.

lancez and others as a compendium of Saadya, Bachya, and Gabirol, are marked, however, with more original thinking than appears on the surface. Berachya must have been guided in the choice of excerpts by some ulterior motive. One may venture to assume that he desired to clear philosophy from too abstract thinking and give it a more practical bent. Hence his emphasis on ethical problems on the one hand, and his elimination of metaphysical subtleties on the other. His treatises are pregnant with pragmatic philosophy.

Berachya's *Dodi Ve-Nechdi* is an adaptation of the *Quæstiones Naturales* of Adelard of Bath. It treats the same questions and under the same form of a dialogue between an uncle and nephew. These questions deal with various branches of natural science and philosophy. They embrace plants, animals, man and the physical conditions of the universe. Like all medieval thinking, they are a juxtaposition of pertinent questions still honored today, with futile and insignificant ones.¹ To the modern mind the futile ones are perhaps the more fascinating as they are indications of the progress philosophy has made in gradually disentangling pertinent from sterile queries.

The *Quæstiones Naturales* as well as the *Dodi Ve-Nechdi* seem to me to have been undertaken in a spirit of reform, in the hope of giving a new impetus to the thought of the time. The Arabian sciences were still new in the west of Europe and decried by many. Adelard hoped that in introducing them, he would open new vistas for his generation which he describes as lax in morals and enslaved in thought. Berachya also seems to have been animated by a desire to broaden the Jewish horizon with the sciences of the time. Hence he used the *Quæstiones Naturales* as his reference work. Much divergence could not be expected in a period when science was but a crystallized and closed scheme statically transferred from one language into another. Whatever related to natural sciences Berachya copied freely from Adelard; but when touching upon moral or spiritual philosophy he followed, I think, his own line of thought. Such an assumption would account for the striking similarities, as well as for the divergencies noticeable in the two works.

¹ Such as: "Why of all the organs of a man's body is it the eye that sees?"

"Why human beings do not have horns?"

"Why is the nose above the mouth?"

"Why does the hair fall off from the side of the face?"

"Why are not the eyes in the back of the head?"

"Why is the nostril the organ of smell, the palate the organ of taste, and the hand the organ of touch?"

"Granted that the stars are alive on what food do they live?"

The scholarly arrangement of Professor Gollancz's work makes it easy to prosecute a comparative study between the two authors. He incorporates in this volume a translation of Adelard's *Quaestiones Naturales*. This is the first English translation from the only existing Latin edition of 1480. At the head of each chapter in the translation of the Hebrew manuscript, he indicates the corresponding chapter in Adelard's original. He also appends at the end of his introduction a table indicating the relation between the respective chapters in the corresponding works. The scholarly introduction as well as the pleasant and facile style of the translation, faithfully rendered, greatly enhance the value of this volume which is an interesting contribution to medieval literature.

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Readings in Philosophy. Compiled by Albert Edwin Avey. Columbus, Ohio: R. G. Adams & Co. 1921. xii + 683 pp.

The Emotions. JAMES and LANGE. Edited by Knight Dunlap. Baltimore: Williams & Wilkins Co. 1922. 135 pp.

Avey's anthology is intended as a supplement to an introductory course in philosophy, "a fairly representative collection of the classic passages of philosophical literature" (v). The choice includes portions from Plato, Crawley, Frazer, Spencer, Diogenes Laertius, St. Matthew, Aristotle, Sextus Empiricus, Corinthians, Hume, St. Thomas, Spinoza, Exodus, Comte and a number of other writers. They are arranged under a variety of heads including Philosophy of History, Epistemology, The Status of Values, Metaphysics, Medieval Philosophy, Kant, Pluralism, Mysticism, The Personality, Mission and Influence of Socrates, *et al.* The passages are necessarily short, cut off from their context, and often without very clear relationship to the chapter headings. For example, in "The Differentiation of Philosophy and Science from Religion" we have twelve of Francis Bacon's *Native Fallacies* plus forty-six *Fragments* from Diel's *Vorsokratiker*. Yet the collection serves a purpose—however much it may suggest Pope's line concerning the Pierian Spring—in tempting an occasional student to deeper draughts.

The chief advantage in the reprint of the James-Lange essays on the emotions—the first of a series of "Psychological Classics" edited by Knight Dunlap—lies in the easier accessibility of Lange's monograph. The translation is made by I. A. Haupt from Kurella's *Über Gemüthsbewegungen* which appeared in 1887, two years after